

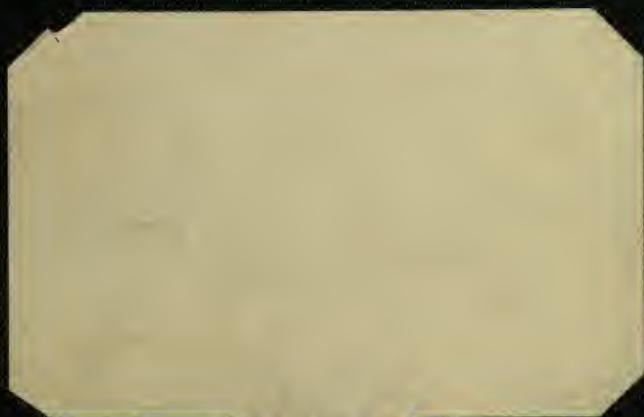
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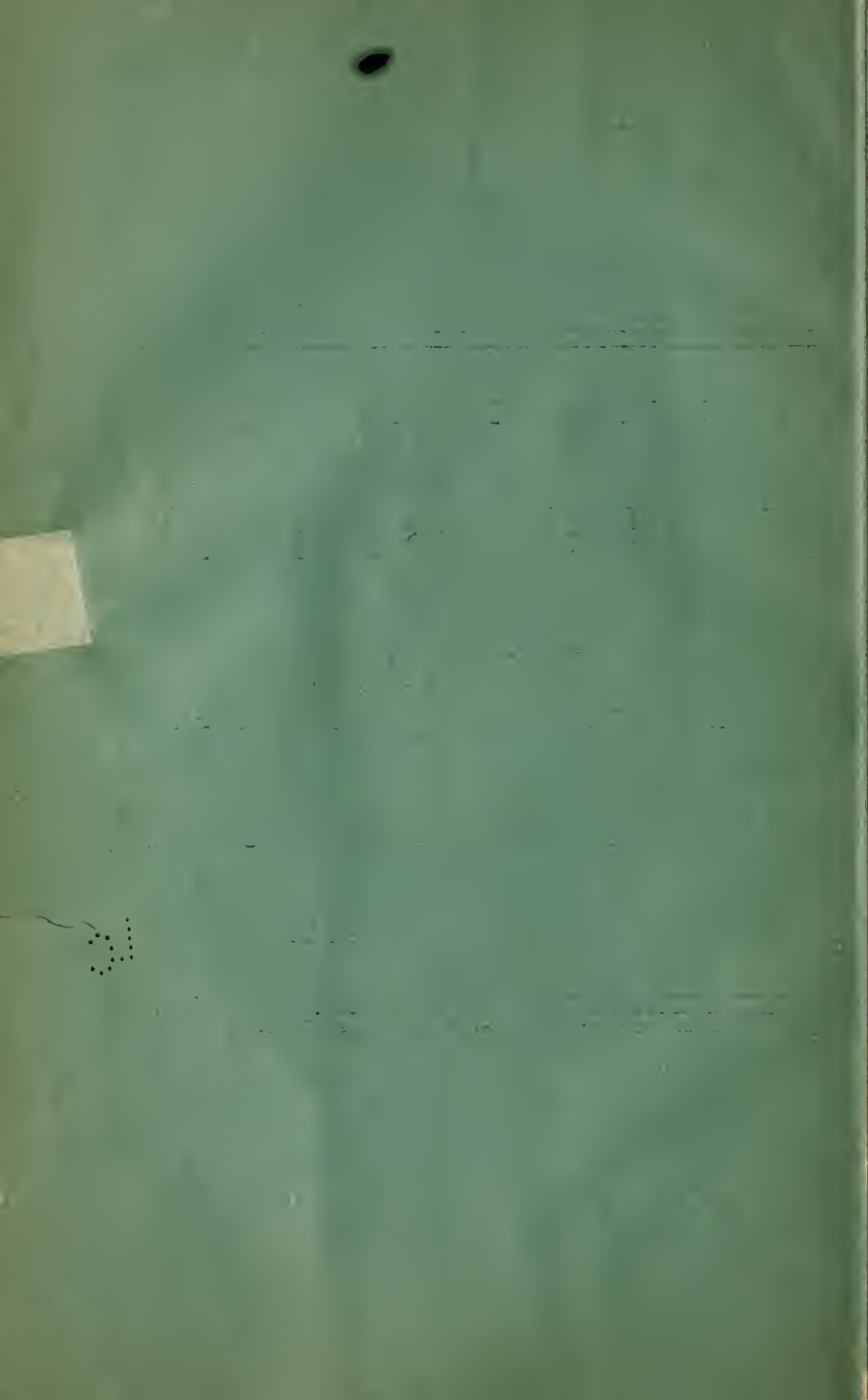
Washington





CENTENNIAL CELEBRATION
OF THE
INAUGURATION
OF
GEORGE WASHINGTON,
First President of the United States of America,
BY THE
M. W. GRAND LODGE, F. & A. M.,
OF THE
STATE OF LOUISIANA.

A. W. Hyatt, Stationer and Printer, 73 Camp Street, New Orleans.—46213



1789

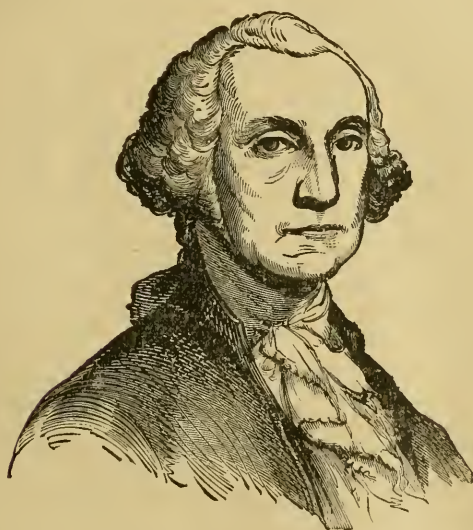
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CENTENNIAL CELEBRATION

OF THE

INAUGURATION

OF



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GEORGE WASHINGTON,

First President of the United States of America,

BY THE

M. W. GRAND LODGE

OF

FREE AND ACCEPTED MASONS OF THE STATE OF LOUISIANA,

St. Charles Theatre, Tuesday, April 30th, 1889, at 2 P. M.

"A life how useful to his country led!
How loved while living! how revered now dead!
Lisp! lisp his name, ye children yet unborn!
And with like deeds your own great name adorn."

New Orleans, A. W. Hyatt.

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PROGRAMME OF EXERCISES.

M. W. BRO. SAMUEL MANNING TODD, SENIOR P. G. M., PRESIDING.

MUSIC, ... Hail Columbia.
BY THE CONTINENTAL GUARDS BAND, PROF. J. B. WUNSCH, LEADER.

OVERTURE, ... Medley of Popular Airs.

PRAYER,

BY REV. AND W. BRO. HERMAN C. DUNCAN, GRAND CHAPLAIN.

CHORUS (Fraternal Song.) { "Brüder reicht die Hand zum Bunde." }
{ (Brethren join the hand fraternal.) }
(Composed by Mozart for the occasion of the Dedication of a Masonic Lodge in
Ulm, Germany.)

BY MEMBERS OF THE NEW ORLEANS QUARTETTE CLUB AND "FROH-
SINN," PROF. C. WEISS, DIRECTOR.

OPENING ADDRESS.

BY M. W. GRAND MASTER CHARLES F. BUCK.

MUSIC Star Spangled Banner.

ORATION,

BY REV. AND W. BRO. W. A. SNIVELY, RECTOR OF TRINITY CHURCH.

MUSIC, ... Red, White and Blue.

ADDRESS IN GERMAN,

BY REV. AND W. BRO. LUDWIG P. HEINTZ.

MUSIC, ... Watch on the Rhine.

ADDRESS IN SPANISH,

BY W. BRO. MANUEL CASTILLO.

MUSIC, ... Spanish Hymn.

ADDRESS IN FRENCH,

BY W. BRO. ANATOLE A. KER.

MUSIC, ... Marseillaise.

ADDRESS IN ITALIAN,

BY W. BRO. JOHN ROCCHI.

MUSIC, ... Royal March.

CHORUS, O "Isis and Osiris" { "O Schutzgeist alles Schönen," } Mozart.
{ (O Genius of all beauty.) }

BENEDICTION,

BY REV. AND W. BRO. HERMAN C. DUNCAN, GRAND CHAPLAIN.

MUSIC, ... Home, Sweet Home.

COMMITTEES.

M. W. Grand Master CHARLES FRANCIS BUCK, General Chairman.

EXECUTIVE COMMITTEE.

R. W. Bro. ALBERT G. BRICE, Chairman.

W. Bro. Richard D. Screven,	W. Bro. Laurent Escat,
W. Bro. Zachary T. Black,	W. Bro. Julius L. Beer,
W. Bro. Jose Venta,	W. Bro. G. B. Sbarboro,

ARRANGEMENT COMMITTEE.

R. W. Bro. ARTHUR W. HYATT, Chairman.

M. W. Bro. Samuel M. Todd,	R. W. Bro. G. J. Pinckard,
R. W. Bro. George Soulé,	W. Bro. Laurent Escat.

INVITATION COMMITTEE.

R. W. Bro. J. PINCKNEY SMITH, Chairman.

R. W. Bro. A. L. Abbott,	W. Bro. George Johnston,
R. W. Bro. Geo. H. Pabst,	W. Bro. Joseph H. DeGrange,
R. W. Bro. Ernest Morel,	Bro. William H. Chaffé.

RECEPTION COMMITTEE.

M. W. Bro. JOSEPH P. HORNOR, Chairman.

M. W. Bro. J. Q. A. Fellows,	W. Bro. Joel J. Maginnis,
M. W. Bro. Edwin Marks,	W. Bro. Paul M. Schneidau,
M. W. Bro. D. R. Graham,	W. Bro. G. B. Rossi,
R. W. Bro. F. deP. Villasana,	W. Bro. Richard S. Venables,
R. W. Bro. Edward Bell,	W. Bro. Hugh Breen,
R. W. Bro. Charles Chaffé,	W. Bro. Owen Gernon,
R. W. Bro. B. Campiglio,	W. Bro. Silvian Chanfrau,
W. Bro. E. J. Hamilton	W. Bro. A. Mailhes,
W. Bro. Alfred Goldthwaite,	W. Bro. W. E. Lawrence,
W. Bro. H. Schuur,	W. Bro. J. O. McLean,
W. Bro. Louis Bush,	W. Bro. J. L. G. Jackson,
W. Bro. E. Behrens,	W. Bro. H. Sass,
W. Bro. Charles McKenzie,	Bro. Alfred H. Isaacson.

SPECIAL COMMUNICATION.

On the 16th February, 1889, the M. W. Grand Master Charles Francis Buck directed the R. W. Grand Secretary to issue the following circular and send to the Lodges and to the individuals of the committee mentioned therein, also to Grand officers, D. D. Grand Masters, Past Grand Officers, etc. The circular explains itself:

RELATIVE TO THE WASHINGTON CENTENNIAL CELEBRATION.

TO THE

Worshipful Masters, Wardens and Members of Lodges,

F. AND A. M.

BRETHREN :

At its late Annual Communication, the M. W. Grand Lodge unanimously adopted the following resolution :

" *Whereas*, The 30th day of April next will be the Centennial Anniversary of the Inauguration of George Washington as the first President of the United States, he being at that time, and until the day of his death, an honored member of our Fraternity, therefore be it

" *Resolved*, That the M. W. Grand Master be requested to convene the Grand Lodge of Louisiana in the city of New Orleans, in a Special Session, on that day, in commemoration of that important event, and that a Committee of seven Masters of Lodges be appointed by the M. W. Grand Master, to make all necessary preparations for the ceremonials on that occasion."

In obedience to this resolution, I appointed the following committee, for obvious reasons drawing exclusively from city Lodges, viz.:

Worshipful A. G. Brice, of Friends of Harmony Lodge No. 58; Z. T. Black, Perfect Union Lodge No. 1; L. Escat, Polar Star Lodge No. 1; Jose Venta, Cervantes Lodge No. 5; R. D. Screven, Louisiana Lodge No. 102; G. B. Sbarboro, Dante Lodge No. 174; J. L. Beers, Jefferson Lodge No. 191.

The Committee has met and agreed upon the outlines of a programme, the execution of which, however, will depend on the co-operation of the members of the fraternity throughout the State.

It is proposed to convene and open the Grand Lodge for a session on the noon of the 30th of April, for which a programme of appropriate commemorative exercises, consisting of addresses, orations, etc., shall be arranged. After a recess the Grand Lodge will reassemble, and a Masonic banquet shall close the festivities, in which not only the members of the Grand Lodge, but the Fraternity at large should participate.

The cost of the banquet, and as nearly as possible the expense incident to the entertainment, should be met by personal or Lodge subscription.

It is absolutely necessary to know how many of the brethren will take part in the banquet, and what funds will be at the disposal of the committee.

It is important that the Lodges take immediate steps to ascertain how many of the members will so assist and take part in the banquet, and what contributions the committee may reasonably expect to receive.

The most desirable result would be that the Lodges act as bodies in the matter and so give dignity and significance to the undertaking.

I shrink from exercising doubtful power, but in the interest of our Fraternity, realizing how important it is to us that this celebration, whether wisely or unwisely begun, should be in every way satisfactory and successful, I would suggest, if I cannot order, that the subject matter of this circular be made the special busi-

ness of a meeting of the Lodge subsequent to its reading, and that the members be specially notified and requested to attend.

The Lodges will please communicate the result to the Committee, Wor. A. G. Brice, Chairman, through the Grand Secretary's office.

{ L. S. }

CHAS. F. BUCK, *Grand Master*.

ATTEST:

James G. Batchelor, Esq.
Grand Secretary

This committee of seven (7) met on the 24th and 28th of February, when, by and at the committee's request, the Grand Master authorized them to reconstitute themselves by the addition of one member from each Lodge in the city, and such Grand Officers and Past Grand Officers as was deemed expedient. The executive body so constituted organized and appointed the various sub-committees. (See list of committees.)

The original committee (7) and the sub-committees met, and continued to meet, as required, until the successful termination of the Commemorative Special Meeting of the Grand Lodge, as expressed in the resolution adopted. During March and April, the Grand Master caused to be issued the following circulars, viz :

GRAND MASTER'S OFFICE.

THE GRAND LODGE OF THE STATE OF LOUISIANA, FREE AND ACCEPTED MASONS.

NEW ORLEANS, March 11th, 1889.

To the Masters, Wardens and Brethren, Constituent Lodges,

F. and A. M., State of Louisiana :

BRETHREN : - Referring to the circular letter heretofore sent, relative to the George Washington Centennial Celebration, I desire to inform you that the original committee has, with the sanction of the Grand Master, reconstituted itself and called to its aid present and past Grand Officers, and a representative from every Lodge in the city of New Orleans.

The committee so organized held a meeting on Sunday, March 10th, at which more definite and specific action than heretofore intimated was finally taken, and I was specially requested by the committee to advise the Fraternity throughout the State thereof, that all may be correctly informed and govern themselves accordingly.

The committee resolved, in substance :

First. That the Grand Lodge be convened and opened in ample form, etc., at about the hour of 12 M. or 1 P. M., in the Lodge room, south wing, in the Grand Lodge Hall.

Second. That after the "opening" and such addresses or ceremonies as then and there may be desired or take place, labor in the Grand Lodge to be suspended

and the Grand Lodge repair to the lower or main hall, where the programme of exercises shall be carried out in presence of the Fraternity at large and the invited guests.

Third. Admission to these public ceremonies for non-Masons, ladies or gentlemen, shall be procured by means of an invitation card, which shall be issued by the committee and placed at the disposal of the brethren.

Fourth. The programme of exercises is outlined to consist of two addresses or orations, one by the Grand Master and one by an orator, to be selected by the committee for the occasion, and addresses from representatives of our non-English speaking Lodges, which shall be limited in time to fifteen minutes each; there will be appropriate prayer and vocal or instrumental music, or both; the vocal music, if procured, to consist of the rendering of appropriate songs by a quartette of singers.

Fifth. The banquet, as communicated in the original circular, to be given in the evening. After full deliberation, taking everything pertinent to it into consideration, the committee concluded that "only members of the Fraternity" shall participate in the banquet, and that it should be given on the subscription plan; that is, each participant being charged with his *pro rata*.

The subscriptions may be paid by the brethren taking part, individually, or by their respective Lodges, according to the number attending. The Lodges and brethren will determine this for themselves.

In this connection, a special committee of five, on banquet, with power to receive subscriptions, has been appointed, of which Bro. P. M. Schneidau, P. M. Union No. 172, is chairman. The Lodges and members may communicate with him, care of Grand Secretary's office.

The orators representing the foreign speaking Lodges, are to be selected by the Lodges themselves. The respective Lodges to which this applies will please take notice of this without additional formal notification.

As previously communicated, it is desirable that the expenses involved, other than those connected with the banquet, should also be provided by personal or Lodge subscription. The programme adopted is such that the outlay need not be large, and a small subscription from each lodge, with such personal assistance as we may reasonably expect, will be sufficient.

All the Lodges will also take notice that this be considered the official call for the assembly of the Grand Lodge on the 30th of April next, at 12 M., at the Grand Lodge Hall, city of New Orleans, in special communication, to carry out the object of its resolutions at its last annual communication.

The brethren are earnestly exhorted to enter with zeal and devotion into the spirit of our undertaking, that the result may be pleasing to ourselves and redound to the honor and benefit of the craft in the State.

{ L. S. }

CHAS. F. BUCK *Grand Master.*

ATTEST:

James G. Batchelor, Secy.
Grand Secretary

NEW ORLEANS, April 15th, 1889.

To the W. M., Wardens of Lodges meeting in the City of New Orleans:

BRETHREN:—Pursuant to resolution of the General Committee of Arrangements, "Washington Centennial Celebration," you are requested to meet the Grand Master and said Committee in special meeting, in the Library Room of the Masonic Hall, on Wednesday evening, at half-past seven o'clock, to discuss and arrange, finally, the order of ceremony for the occasion. It was also

Resolved, That at the appointed hour the Grand Lodge, having been "called off," shall proceed in body and in procession, under the order of the Grand Marshal, clothed as Masons (apron and gloves), and the officers with their appropriate jewels, to the scene of the public exercises.

And further, that all Masons, in good standing, be requested to meet in the Grand Lodge Hall not later than half-past twelve o'clock, P. M., of that day, to accompany the Grand Lodge to the public hall, where they shall be assigned proper places by the Reception Committee.

And further, that the W. Masters of Lodges instruct their respective Tylers to be at the Grand Lodge at said hour, provided with aprons and white gloves, that the brethren may be properly clothed.

BRETHREN: These resolutions embody the details which seemed necessary to insure success; but the result, after all, depends on you. The Masonic Fraternity of the State has placed itself on public trial. The whole city will be in holiday attire; but ours seems to be the only organized effort to celebrate the events of the day.

The result will be accepted as a test of Masonry in Louisiana. Are we a living, aspiring, progressive body of workers, or idle worshippers of form and ceremony, shut away from the world's gaze, in our lodge rooms? I am forced to these expressions by a general apathy that seems to prevail.

It is not the "Grand Lodge," it is the "Masonic Order" that celebrates the day; if you do not do it worthily, in the spirit of a noble and manly conviction, Masonry and the Masons of Louisiana, not its representatives of the Grand Lodge, will deserve censure, if they do not incur ridicule and disgrace.

I make this appeal from a sense of duty, not of pride; having done that, the responsibility is placed where it belongs, in the conscience of every "obligated" Mason.

Where lodges hold meetings in time, the W. M. are requested to have the foregoing read to the brethren.

[L. S.]

CHAS. F. BUCK,
Grand Master.

In the meantime, the Grand Secretary furnished to the lodges and brethren, by programme, newspapers, etc., all the information obtainable.

Unfortunately, he was unable to make arrangements with all the lines of railroads, for a special rate, in time to notify the lodges and brethren.

The following roads made and notified him of a rate, viz.: Illinois Central and Great Northern, the Louisville, New Orleans and Texas (Valley route), Northeastern, East Louisiana, Louisville and Nashville.

On Tuesday, the 30th day of April, 1889, at one o'clock, P. M., the M. W. Grand Lodge of the State of Louisiana, F. and A. M., was convened in accordance with a special resolution adopted at the Annual Grand Communication in February last, and met in the Grand Lodge hall, in New Orleans, corner St. Charles and Perdido streets, and was opened in ample form by the Grand Master, M. W. Charles Francis Buck, assisted by the following Grand Officers, viz.:

GEO. H. PACKWOOD.....	R. W. Deputy Grand Master.
S. N. FORD, P. D. D. G. M.....	as R. W. Grand Senior Warden.
WM. T. BENEDICT	R. W. Grand Junior Warden.
ARTHUR W. HYATT.....	R. W. Grand Treasurer.
JAS. C. BATCHELOR, M. D.....	R. W. Grand Secretary.
REV. HERMAN C. DUNCAN.....	W. Grand Chaplain.
PAUL M. SCHNEIDAU.....	W. Grand Senior Deacon.
GEO. S. PETTIT, P. D. D. G. M.....	W. Grand Junior Deacon.
GEO. J. PINCKARD, P. D. D. G. M.....	W. Grand Marshal.
G. B. SBARBORO (since deceased)	W. Grand Sword Bearer.
HENRY HAMBURGER.....	W. Grand Pursuivant.
GEO. W. RICHARDSON, P. D. D. G. M. as	W. Grand Steward.
PHILIP PFEFFER, P. D. D. G. M.....	W. Grand Steward.
ZAC. T. BLACK.....	W. Grand Steward.
OWEN GERONON,.....	W. Grand Steward.
THOS. CRIPPS.....	Grand Organist.
E. B. O'SULLIVAN.....	Grand Tyler.

The M. W. Grand Master stated briefly and clearly the object of the assembly and special meeting of the Grand Lodge. Then Acting Grand Secretary, Bro. Richard Lambert, read the proposed programme, which, on motion, was unanimously adopted. The Grand Master announced that the ceremonies would be in accordance with the printed programme. He then suspended the labors of the lodge room, for the purpose of engaging in the public ceremonies of the day ; directed R. W. Bro. Geo. J. Pinckard, the W. Grand Marshal, to form the procession. It was done ; and the Grand Lodge, with its visitors, Past Grand Officers, Representatives, and the Craft generally, proceeded in procession to the St. Charles Theatre, the Grand Lodge being preceded by the banner of George Washington Lodge No. 65 (a full length portrait of Bro. George Washington, in full Masonic regalia), with W. M. Owen Gernon and his officers as its escort. The attendance was large : when the head of the procession reached the theatre the rear of it was at the hall. The Grand Lodge and Craft filed in through the open columns and through the great amphitheatre. The band of the Continental Guards was in the orchestra : as the head of the column reached the entrance, it played a grand march.

The stage was occupied by the Grand Officers, Past Grand Officers, Orators, the Chairmen of Committees, Grand Representatives, and the banner, with its guard of honor.

The Craft filled the parquette, while boxes, dress circle and galleries were used by the public. The boxes and dress circle were filled with beautifully dressed ladies. It was one of the largest and most brilliant assemblies of Masonic Craft and its friends, that had occurred in this city for many years.

The ceremonies at the theatre were opened by R. W. Bro. A. G. Brice, the Chairman of the Executive Committee, who, in a few well chosen words, introduced M. W. Samuel M. Todd, the Senior Past Grand Master, as presiding officer, who spoke as follows :

LADIES AND GENTLEMEN AND BRETHREN :—The Masons of Louisiana have assembled here to-day to celebrate in an appropriate manner the Centennial Anniversary of the inauguration of George Washington, first President of the United States of America, completing the organization of a constitutional government for our country that has stood the test of time and trial for one hundred years, and stands to-day pre-eminent amongst the governments of the world as a nation of a free and united people.

It is eminently right and proper that the Masonic Fraternity should join their fellow citizens in commemorating so important an epoch in our country's history, not only as good law-abiding citizens, but also in testimony of their love and veneration for the memory of that illustrious brother who stood foremost among the people of our land in their struggle for independence, whose purity as a patriot and greatness of character as a man won for him the admiration of the civilized world, and made him the choice of our whole people as their first President.

Freemasons of every age and country have been, and are, firm believers in the existence of a Supreme Being, an All Wise and All Powerful Creator and Preserver of the Universe, whose name is never mentioned by them but with that awe and reverence that is due from a creature to his Creator, imploring His aid upon their laudable undertakings, and looking to Him in every emergency for comfort and support. This great duty is strongly impressed upon every Mason upon his first entrance into this Order. And, therefore, in accordance with our principles and time-honored usage, I call upon our Reverend Grand Chaplain, W. Bro. Duncan, to lead us in an offering of praise and thanksgiving to Almighty God for the continued existence and prosperity of our country, the welfare of our Ancient Order, His aid for the future, and to invoke His blessing upon our present convention.

Rev. Herman C. Duncan, W. Grand Chaplain, then made the following prayer :

Almighty and Most Merciful Father, who art the Author and Maker of the Universe, the Designer and the Sustainer of the Nations and Gov-

ernments of the World, we laud and magnify Thy glorious name for all Thy mercies vouchsafed unto us, but more especially do we render Thee our thanks and praises for the strength and beneficence of the government which is ours. As we assemble to-day to commemorate the inauguration of that government, we would give Thee all thanks for the wisdom of mind, the strength of soul, the beauty of intelligence with which Thou didst endow Thy servants who framed it, and specially for that competency of those virtues with which Thou didst bless him who was the first President of these United States. We thank Thee that he was enabled to learn the essential character of those supports to the rearing of institutions of permanent character. The influence upon the life of our brother in training him and teaching him which the system of Speculative Freemasonry exerted, is evident ; and we tender Thee our thanks that Thou didst permit so eminent an exemplification of the great benefit of our beloved Fraternity. And now, O King of kings and Lord of lords, we humbly beseech Thee that Thou wouldst be graciously pleased to continue these Thy mercies to us. Bless the rulers of this people, and maintain through them the charter of their liberties. If it be Thy will, let generation after generation meet to put themselves in mind of its blessings and its far reaching privileges. Let the teachings of brotherhood and fraternity among the sons of men, whatever be their speech or language, prevail and mould all into one harmonious mass, whose only strife shall be the emulation to prove who best can serve the interests of his kind and best agree in their promotion. And for these, Thy mercies and most kindly gifts, we will ever magnify Thy glorious name. Amen.

The Quartette Club and Frohsinn Society then occupied the front of the stage and sang :

FRATERNAL SONG.

(Translated for the occasion by Bro. SALOMON MARX.)

Brethren, join the hand fraternal,
 Into realms sublime, eternal,
 Lead this festive hour's delight ;
 Though all earthly things are fleeting,
 Friendship's harmonies come greeting,
 Everlasting, pure and bright.

Thank the Lord, praise Him elated,
 Who has heart and mind created,
 Striving on eternally.
 Light and right, and Virtue's treasures,
 Aided by Truth's holy measures,
 Our divine vocation be.

Ye, the best of men, while dwelling
On this globe, be ye excelling,
Whether East, South, West or North,
Prizing truth and virtue dearly,
Loving God and man sincerely,
Shall our watchword be henceforth.

The M. W. President then introduced M. W. Charles Francis Buck, Grand Master, who delivered the following opening address :

FREEMASONS OF LOUISIANA, LADIES AND GENTLEMEN, INVITED GUESTS :—There is no beauty in life but in that part of it which is everlasting ; no merit in effort, except such as leaves the impress of its aim, in permanence, on the edifice of human development. The splendor of the sunlight is the grandest glory of physical nature ; but the brilliancy of yesterday would be forgotten in the glare of to-day if we did not know that in the warmth of its rays are borne the seeds of life, the germs of ever-recurring generation and regeneration. So in the moral world of thought and spiritual effort, those achievements only are memorable and cherished which link themselves worthily into our consciousness and hope of an ever-ascending progress.

Such achievements we are here to commemorate ; in such we are ourselves participant actors. And all the people of this great country are with us in spirit and in fact ; and not in this country only, but wherever, throughout the globe, the light of progress has carried the love of liberty, mankind celebrates the birth of the American Republic, expressed in the inauguration of the first chosen President of her people.

It is not my intention, nor is it a part of the programme of this occasion, that I should speak to you, at length, on the merits of this event and its manifold suggestions. I could not do so without trespassing on the domain of those who have kindly accepted the duty assigned to them in that respect.

The whole duty which appertains to my function is, perhaps, fulfilled when, in the name of the Masonic Fraternity of the State of Louisiana, I welcome you to the celebration of the Centennial Anniversary of the inauguration of George Washington as President of the United States, and thank you for the generous appreciation of the event, as evidenced by your presence.

The Freemasons of Louisiana deemed the event worthy of this commemorative service. Their just pride in the fact that the first President of the United States, the great and good Washington, was a member of the Fraternity, but more especially the relation which the duties and principles of Freemasonry bear from the point of view of human welfare to this most important event in the temporal history of our race, make it peculiarly appropriate that the Masons should take a special interest in its celebration.

It is not the mere circumstance that on this day a hundred years ago the first President of the United States took upon himself the oath and duties of his office, that make it memorable. It is rather, that the event marks the climax of the development of an epoch which, beginning with the Declaration of Independence, culminated in complete realization, with the adoption of the Constitution of the United States. The colonies had gained their independence; they had conquered the foreign foe. They had yet to conquer themselves; to subdue their jealousies and overcome their dissensions. Liberty had been achieved; but it was yet undetermined whether it was to be liberty, a blessing, with order, peace and mutual protection, or liberty, a curse going, reckless and uncontrolled, to confusion chaos and ruin.

It may serve some useful purpose, as a lesson worth pondering, to recall by means of one illustration, a glimpse at the uncertain condition of things which preceded the establishment of the government under its permanent Constitution. In the preamble to the resolutions adopted by the General Assembly of the Commonwealth of Virginia, to elect delegates to the convention, we find this exposition of the necessities of the situation:

“And whereas, the General Assembly of the Commonwealth, taking into view the actual situation of the Confederacy, as well as reflecting on the alarming representations made, from time to time, by the United States Congress, particularly in their Act of the 15th February last, can no longer doubt the crisis is arrived at which the good people of America are to decide the solemn question—whether they will, by wise and magnanimous efforts, reap the just fruits of that independence which they have so gloriously acquired, and of that Union which they have cemented with so much of their common blood, or whether, by giving way to unmanly jealousies and prejudices or to partial or transitory interests, they will renounce the auspicious blessings prepared for them by the revolution, and furnish to its enemies an eventful triumph over those by whose valor and virtue it was accomplished.” Therefore, etc., etc. Clearly, from this, the fruits of the victory had not been secured: indeed, it seemed as if they might be lost in the wilds of discord, local dissensions and prejudices.

The event we celebrate to-day tells the story of the struggles' end how virtue and patriotism prevailed, and mankind was made forever secure in the possession of the blessings of liberty, under the Constitution of the United States.

My scope in this day's exercise shall be to show how we, as Freemasons, feel a special duty in regard to the event, and enjoy a special honor in reference to the person of its hero.

George Washington was a Freemason. He received his degrees in Fredericksburg Lodge No. 4, Fredericksburg, Va. He was initiated on the 4th of November, 1752; passed to Fellow Craft on March 3, and raised a Master Mason on August 4, 1753. From these dates it would appear that Washington had received the degrees before he had attained

the age of twenty-one years. This is generally explained as having occurred under "special dispensation," but perhaps more plausibly on the theory that he was so "much more elder than his" years; that he was accepted as of "mature age," and no question was made or suggested itself in regard to it. His biographers inform us that "at the age of seventeen he was surveyor of the county of Culpeper, and at nineteen adjutant-general, with the rank of major, in the militia of Virginia."

In 1788, Edmond Randolph, Governor of Virginia, and Grand Master of Masons, constituted and chartered Alexandria Lodge No. 22, with George Washington and others as constituent members. In 1805, this Lodge changed its name to "Washington-Alexandria," in commemoration of Washington's membership. In giving these facts, I quote, of course, from published accounts; I have had no opportunity to verify them by reference to the original records. There was a time when the enemies of Masonry were reckless enough to deny Washington's membership in the Order. That dispute is effectually set at rest. The evidence is overwhelming of his continued attachment to Masonry to the end of his life.

In this connection it may be of interest, at least to my brother Masons, to know that Perfect Union Lodge No. 1 of this jurisdiction—then existing under charter from the Grand Orient of Charleston, S. C.—took formal action on the death of George Washington, as that of a renowned and illustrious brother. At a communication of the Lodge, held towards the end of December, 1799—Brother Washington having died on the 13th—supplemented by proceedings of January 2d, 1800, it was resolved that a "funeral oration" should be delivered to his memory, in the environs of the Lodge. The "minutes" of the Lodge do not inform us whether or how this resolution was carried out; but they record, that on March 18th, 1800, an oration delivered by one Brother Chandron, before the Lodge "L'Aménité," of Philadelphia, Penn., was read, and "its sublime and elevating sentiments" approved by the brethren present.

Many of the most illustrious heroes of our early history, some famous in council, others in war, were his brethren. Lafayette and Benjamin Franklin, and Peyton Randolph, first President of the Continental Congress, were among them. General Jacob Morton, who was "Marshal of the day" on the memorable occasion, one hundred years ago, was W. M. of St. Johns' Lodge of New York, and Chancellor Robert R. Livingston, who administered to Washington the oath which made him President, was Grand Master of Masons of New York at the time.

In the "Old World," Freemasonry, with sweeping grasp, had taken on its present form, and statesmen, scholars and poets were captivated by its progressive philosophy of human aim and mission.

It would take us too far into the domain of historic abstraction to follow the marks of the Masonic idea of progress and development in the events of the social and political "renaissance" which, moving all through the commotions of the seventeenth and eighteenth centuries,

found expression, and "local habitation," in the gospel of perpetual and inalienable rights proclaimed to the world by our forefathers, on the 4th of July, 1776. The same spirit, impelled perhaps to excess by the strained conditions of its development, culminated in Europe in the *liberté, fraternité et égalité* of the French Revolution.

This evolution merits a closer, if but momentary, consideration. In England, the inductive philosophy of Francis Bacon has been esteemed the dawning path along which grew into light the modern creed of personal freedom and responsibility. The deism of Hume and Gibbon and Bolingbroke and others more brilliant than sincere, in its excess of worldliness, scattered the seeds of disintegration and chaos. But underlying their materialism was a stratum of general truths which contributed to the emancipation of our race from ignorance and political bondage. In Germany, Freemasonry became the vehicle through which was propagated the philosophy of the coming era. Lessing's tribute to its humane universality might have inspired a Jefferson. In France, Voltaire, the scoffèr, shook the stability of things, and Rousseau, the child of nature, startled the world with his communistic sentimentality. Thomas Paine was an extravagant off-shoot of the new philosophy; yet even his poisonous and pernicious missiles left a trail which, rightly followed, might conduct to the fountain of truth. The excesses of these restless spirits were the snapping of the bow too long held in violent tension. Their minds swept the course of centuries and saw mankind oppressed, degraded and besotted in blind subjection; made savage, almost in the loss of consciousness of its own worth and dignity. Their own pride felt outraged by the ignoble spectacle, and in their zeal to make men free and to regenerate them, they went too far; liberty was license; religious freedom meant freedom from all religion—that is, no religion at all. The flash of the guillotine's deadly knife will shock the heart of generations to come, a constant witness to the experience of mankind that unchecked fury is not liberty—degradation is not equality, and communism is not fraternity.

Violence and passion, and even prejudice, may start on correct lines, but the motion soon becomes eccentric and abnormal. The great episodes of history are a series of movements well designed, rooted in the field of progressive aim, but generally carried by the momentum of passion, special interest or personal ambition, beyond the limits of truth and justice. Hence, progress, "over-leaping" itself, is always followed by reaction.

Free men, unprejudiced, humane men, citizens of the world whose nationality is humanity, have existed in all ages of the race, but they had flourished as philosophers, as theorists only, or idealists, bound in by surroundings which precluded practical results. It was reserved to the pioneers of the new world to develop into a nation of such. Tutored in the hard school of physical toil and necessity, their progress was regular and the results permanent, because the philosophy of government towards which they drifted, and which they materialized, grew natu-

rally in the soil of personal self-reliance to which they had been educated. The master-spirits of the time, estimating the conditions at their full value, brought to bear upon them the promises of new faiths, and the charter of emancipation was proclaimed which made freedom and equality a political and practical fact. When George Washington, therefore, this day one hundred years ago, assumed the administration of the government, he was invested with none of the symbols of power by which kings rule subjects, he simply took a solemn oath to serve faithfully a nation of equals.

This much had been accomplished in the movement of mankind. It seems to us now a very natural and simple step; but measured by the chasm which had to be crossed, it was a tremendous leap. It embodies the struggles of nearly sixty centuries. The great achievement reacted and still reacts on the conditions of the Old World. The battle for emancipation is general; its progress is slow, because it moves over the fall of traditions venerable in immemorial custom:

"By a thousand tough and stringy roots,
Fixed in the people's pious nursery faith."

When rapid, as in the case of the people of France, it rebounds in the shock of its own violence, losing at least some of the fruits of its sacrifices. But the principle is recognized, and it is working out its own results. The veil has been rent asunder, behind which lay brooding, like incubi of evil, the errors, the prejudices, and the false faiths of a score of centuries. The feudal, regal and imperial prerogatives are fast stripping off "the divinity that hedged them in;" the world is prepared to receive the more natural doctrine of personal worth. The claim to the right of suffrage, and all that that implies, moving steadily to become universal, cannot be repressed, and rapidly success is becoming a question of merit and the peace and happiness of mankind one of education and individual culture.

And where does Freemasonry stand in all this struggle? Has it had no part or share in all this glorious evolution? Has it been an idle thing—a pastime merely of its votaries, a thing of "sound and fury," without mission and without scope? If that were so, we could not, as a body, lay claim to any distinctive connection or merit, in the event we celebrate, except that Washington was a Mason, which would become an insignificant circumstance if Masonry itself were aimless and unimportant. But we know that it is a vital creative factor in the civilization of our race. We have felt the presence of its teachings in the re-awakening of mankind. We know that while it does not engage in the contentions of politics, religion or government, holding, on the contrary, that order and submission to constituted authority is a duty, it teaches those rules of life and individual culture, which, under the banner of universal toleration, make men free and equal.

Freemasonry bears on high the advance-standard of the ideal Republic of mankind. It erects a temple spacious as the vaults of heaven in which all the world may worship,—for in the name of the one living

God is taught the brotherhood of man. Do not the thoughtful and humane intuitively feel that there must be something wrong in an order of things which makes men hostile and draws them apart from each other, when God and nature proclaim that all are one? Why should a man be less to me because he is not of my country or my religion? Masonry tells the Catholic and the Protestant, the peasant and the prince, the Christian and Jew, the American and the European,—enter my portals, all alike welcome, and forget that you are, except that you are the children of one God, members of one family, toilers in one common struggle, traveling, altogether, along the weary vales of trial and darkness, in search of the light of peace, happiness and perfection.

O, what a sublime height of human thought, of God-like ambition opens before us! The “perfect man” is the lost treasure which we seek: the resurrection of the victim of the passions, of ignorance, of prejudice, of injustice—the elevation of man—that, redeemed and regenerated, he may be reinvested with the worthiness becoming the image of His Maker! In this aspect of its mission Masonry might be called the religion of pure humanity, for while “trust in God” is the rock on which its works are erected, it aims to attain its ends by purely rational and human processes. This is the difference between it and “revealed” religion: the latter re-establishes the union of God and man by a spiritual tie—by the universal atonement accomplished on the cross of Calvary, which appeased justice and opened the way to mercy; while Masonry takes man as he is, “with all his imperfections on his head,” encouraged by the consciousness of his capacity to comprehend and attain a state of perfect goodness and purity, to which, under the guidance of truth and virtue, it seeks to elevate him, by his own efforts. Concerning itself with human wants, and human needs, only, it stops short of the doctrine of divine sacrifice. In other words, it is a human institution, seeking to attain man’s highest possible development from a purely human standpoint, without encroaching upon, detracting from and, least of all, touching the point of antagonism with the domain and mission of the church.

Freemasonry has about it nothing casual or haphazard; founded in the nature of man, it has always been and always will be. And what are the *deeds* of Freemasonry? I pass by those which may be expected from every good man, from every sympathetic heart, from every faithful citizen of the State. These are myriads, but they are common. Hundreds, millions, individuals and associations, practice deeds of charity and benevolence; the virtues acting in these are universal. Masonry makes explicit profession of them, and by organized and systematic effort increases practical results, but it cannot and does not make distinctive claim to them.

“But this I will say,” writes Ephraim Lessing, a vigorous and critical thinker, more than a century ago—“the *real deeds* of Freemasonry are so great that centuries may pass ere one can say ‘this has it accomplished;’ and yet it has worked on all the good that is in the world *

* * * and it will continue to labor on and for the good that ever will exist in the world."

Deep and comprehensive words ; but every true Mason understands their import. It is the conclusion drawn from the universal humanity of Freemasonry ; how, eliminating all accidental and casual characteristics and elements, it unites men on the broad level of that which they have in common—their wants, their efforts and their hopes.

"Brotherly love, relief and truth," is the homely phraseology in which is expressed the universality of Masonic aim. The words sound so familiar that we accept their superficial import without realizing their comprehensive scope. A deeper glance reveals the world-wide magnitude of the columns around which these crowns of heart-glory are woven. That there may be "brotherly love," there must be equality and mutual esteem ; the sense of equality must be founded in worth. It has been said (Findel, "On Freemasonry"), "Theology accepts man as a fallen creature—a sinner that must be redeemed. Freemasonry deals with him as a being endowed with the capacity for infinite development and culture." In this consciousness and the aspirations which it engenders, lie the philosophy of equality and the concrete result—"brotherly love."

Masonry's first lesson is, that self-knowledge is the foundation of all wisdom ; self-control the source of all strength ; self-elevation the beauty of all personal effort. The foundation laid in the individual, the effect becomes mutual, the movement universal, practical charity and relief result as logical consequence ; charity in deed and in thought. We are not only to relieve physical want and distress ; we are to teach and practice freedom from illusions and prejudices ; we are not to be arrogant in prosperity nor despairing in adversity ; we are to circumscribe our passions, overcome selfishness, and in all things deal with our fellow-beings under the generous restraints of temperance, patience, fortitude and forbearance : the whole broad scope of it all resting on the pillars of love and illumined by the divine light of truth.

Freemasonry gathers together those who seek this light ; it collects and combines into an harmonious system of life, those elements and factors in human conduct and motive which tend to conciliate strife and allay discontent ; choosing that which unites, rejecting that which severs ; passing by as of no significance that which is personal or "casual," to give prominence to that which is universal, immutable, eternal ; carrying on high the standard of human dignity in its mission to maintain our faith in the triumph of truth.

The principles of Freemasonry are the property of mankind. "They prevail (adapting again from Brother Findel, a German Masonic writer) wherever human society is ordered and developed to perfect morality, to general well-being and internal concord, on the ideas of wisdom, strength and beauty." Towards these conditions the world is moving, and the resistance of hostile influences cannot perpetually hinder the consummation. "The opposition of Church and State has checked neither the advance of science nor the progress of Freemasonry : it has

strengthened both ; for living power gains strength when it surmounts obstacles."

Now, whether Masonry, as such directly, or its principles acting independently through the minds of men devoted to human enfranchisement and progress, are more entitled to the glory of the result, is matter of no consequence. It suffices to know that the "Declaration of Independence" breathed the spirit of universality which makes Masonry what it is, and its off-spring, the Constitution of the United States of America, is the greatest "triumph of truth" attained by man in the economy of social and political development.

It behooves us, indeed, therefore, as men, as citizens of this country, foreign born as well as American, and as citizens of the world's Republic of Freemasonry, to celebrate an event so full of significance and effect. Historically the property of America, the import is cosmopolitan ; its progressive and beneficent effects take in the whole human race ; the greatest Masonic characteristic lies in the fact that the great structure of human liberty, completed for use this day a century ago, rests its corner stone on the rock of personal right and universal equality.

But the immediate object of our celebration has a personal, though for that a none-the less dignified import. It is impossible to disconnect the inauguration of the first President from the principles of the government which commenced to operate with the sound of his voice, raised to Heaven in solemn pledge and promise. But while the establishment of civil government, under conditions giving assurance that the boon of liberty had been forever secured, is an event which should always be cherished, the great fountain of ever-living pride will spring eternally in the American—the *human* heart, that the hero was worthy of the occasion.

George Washington, Father of our Country ! Historians, poets and orators have laid their dearest tributes at thy feet ; and, on thy head, the laurel of pure devotion and immaculate patriotism. As we grasp in the scope of our vision the country and the men of April 30th, 1789, we feel indeed the presence of the genius of Thomas Jefferson, the untiring energy of Alex. Hamilton, the humanity of Benjamin Franklin—the worth and grandeur of a nation of patriots ;—but towering above them all stands he, the immortal Washington, the all embracing one, majestic in person, as exalted in moral stature, gathering around his lustrous brow the virtues and the triumphs of his age. Stern, solemn and austere, he was sublime in his devotion to truth, to duty and to justice. If he had little of that glittering quality that "eagle-plumes men's souls," he had all of that gentler worth that makes them truly great in the unconsciousness of greatness. He has taken his place in history as the one incorruptible figure, impervious to the flattery of success and unseduced by the temptations of power ; and he will hold it forever, more imperishable, in this, than the liberty he gave to posterity. This may be lost ; the Republic itself may perish ; the ravages of time work ruin where now teems prosperity housed in magnificent abodes ; the passions of men

may desecrate the idols of the past, and bind again in chains of bondage and oppression the dignity of degraded manhood ; but so long as love of liberty, of justice and truth shall abide in the human heart, to nourish its faith in a final and perpetual regeneration, so long will the glory and the memory of Washington prevail.

* * "a watch-word such as n'er
Shall sink, while there's an echo left to air."

How far Washington's character and career may have been influenced by the teachings of Masonry cannot be conjectured, much less known. But, surely, they must have affected him in the same manner in which they operate on every good and true man. Letters which have come down to us show us that he deeply felt and appreciated the principles of Freemasonry "as founded in benevolence and to be exercised only for the good of mankind." In 1791 he wrote to the Grand Lodge of South Carolina : " I recognize with pleasure my relation to the brethren of the society. * * * * *

" Your sentiments on the establishment of our *equal* government are worthy of an association whose principles lead to purity of morals and are beneficial of action." And in the same year, to the members of St. David's Lodge, at Newport, R. I. : " Being persuaded that a just application of the principles on which the Masonic Fraternity is founded must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the society and to be considered as a deserving brother." These utterances show, at least, that the teachings of Masonry were in accord with his own high convictions. They made severe and exact his sense of strict morality and justice ; prepared him for those trials of patience and fortitude and self-denial in the pangs of which were woven the most precious threads in the diadem of his glory ; and expanded in him that sanctity of reverence, humility and dependence, which, in his extreme distress, like a last hope, brought him to his knees, in the open cold, amidst the snows of Valley Forge, to implore, upon his suffering people, the aid and guidance of his Heavenly Father.

It is well known that Washington was not a man of much school learning ; he read but little. He was reflective, rather, and self-reliant—that is, he looked into his own conscience as his nearest friend ; his sense of justice was his safe and constant guide ; and it proved, through the whole course of his life, an infallible one.

Such a man is the ideal, the perfect Mason ; his soul reflects unconsciously the great truths of Masonry.

Such a man, such a Mason, we honor and venerate in George Washington. The man of men, the model of mankind—his work, like his glory, is universal, and his name, enshrined in a sacred and especial niche in every enlightened heart throughout the world, will ever reflect the beneficent radiance of God-like immortality.

Ladies and gentlemen, friends and fellow-citizens, in the name of the Masonic Fraternity of Louisiana, I welcome you to this sacred service

to the memory of "our" Washington. May but a little of that devotion and patriotism which so upheld him, in the hour of trial, bestir itself in your—in all our hearts, that we may never cease to pray for the maintenance of our free institutions and ever vow to devote our most zealous efforts to the preservation of our liberties, for the glory of our country and welfare of mankind.

MUSIC—Star Spangled Banner.

The M. W. President then introduced Rev. and Wor. Brother Wm. A. Snively, D. D., Pastor of Trinity Church, the orator of the day.

ORATION.

Most Worshipful Grand Master, Brethren of the Order, Ladies and Gentlemen :

We celebrate to-day the concluding centennial of the series of events which consummated the birth of our nation and gave it a place among the peoples of the earth. The special event we commemorate, the inauguration of Washington as the first President of the United States, was the crowning result of two preceding and preliminary periods of our history, and the initiatory act of a third epoch, amid whose early and incomplete developments we are living to-day.

Thirteen years ago we celebrated the signing of the Declaration of Independence, which was the first overt act of separation from the Mother Country. That document was the result of years of popular discontent and of statesman-like deliberation ; and it was an arraignment of tyranny and a statement of the principles of political freedom such as the world never saw before. No wonder that in that crisis, and for the possible boon of freedom, they should have pledged "their lives, their fortunes and their sacred honor." Nor was it an empty boast. For that act inaugurated a period of carnage and blood, which calls up to-day the memories of Lexington and Concord, of Bunker Hill and Valley Forge and Yorktown, and which ended in the treaty of peace with Great Britain and the independence of the colonies.

Then began the more difficult and delicate task of constructing a nation out of the fragments which the war had left. Thirteen struggling and impoverished colonies, with scattered towns and hamlets and thinly populated territorial domain, furnished but discouraging material for such an effort. But the courage which had braved the military and naval power of one of the mightiest governments of Europe, was equalled by the wisdom which in the deliberations of council harmonized the conflicting interest of different localities, reconciled the prejudices of discordant parties, and out of the chaos of mutually antagonistic demands, reached a definite result, in which each constituent member subordinated his personal and local and partisan interests to the good of the united whole.

Three theories were entertained and insisted upon as to the specific form which the newly-born nation should assume.

There were those who followed the traditions of the English history and constitution, would have organized a limited monarchy as the best form in which the centralized powers of general government might be adjusted to the exercise of individual liberty and the rights of the colonies.

On the opposite extreme were those who preferred a pure Democracy, and who would have made the general government a kind of Amphyctionic Council, in which the popular representatives should have been almost as numerous as their constituents. While, between the two, there was another theory which sought to eliminate the evils and weaknesses of both the others and to incorporate their excellencies into an ideal Republic, in which certain departments and subjects of legislation should be committed to the local authorities, while the general affairs of common interest to all should be the province and domain of the national government as representatives of all its constituent parts. Out of this seething mass of controversy and criticism and thought was evolved a constitution which met the necessities of the struggling colonies then, and which has proved equal to the emergencies of its phenomenal growth and development since.

When Washington took the oath of office as the first President of the United States, the nation was only a skeleton which was destined to be clothed with the flesh and blood, the muscle and sinew and nerve of an organic national life; with industrial and educational and commercial enterprise which should round out and complete its civilization. It was but a cartoon upon the canvas of history which the subsequent years were destined to fill up with tides of immigration, with increasing populations, with the manifold plans of enterprise and the throbbing generation of men. It was but the plan of a mighty structure, whose edifice was to be reared by the genius of American progress, conquering the territory of its domain; making its prairies and plantations smile with crops of wheat and sugar, of cotton and corn; delving into the earth for the mineral resources of its wealth, covering its rivers and inland seas with the swan-like palaces which float upon their surfaces with freights of merchandise and human life, and flinging towards the Pacific the girdle of its iron road which binds the East and the West in a three-fold cord, which cannot easily be broken.

At the starting point of such an epoch George Washington stood when he took the oath of office as the first President of the United States. And now watch the progress of that development as it has unfolded in the century which is completed to-day. At once the tides of immigration set toward the theatre of this grand experiment of freedom in the western world, and the scattered and thinly settled colonies are filled up by the superabundant populations of the older world. It is a familiar fact in physiological science that the commingling of different

elements in the propagation of a race is a condition of improvement in its quality and fibre. And it is not difficult to discern the hand of Providence in our early history as developing a type of manhood with higher possibilities and broader constituent forces than the previous centuries have produced. Into this production of the American type of manhood will enter the Anglo-Saxon basis of common sense, with its stern integrity and its love of constitutional freedom, its enthusiasm for education and its general intelligence as essential to the life of the Republic. Incorporated into this underlying basis there will be the perseverance, the industry and the patient thoroughness of the German; the flexibility, the wit and the courage of the Irishman; the mercurial sprightliness and vivacity of the Frenchman; the dignity and traditional courtesy of the Spaniard; the poetic temperament, the romance and more recently the muscle of the Italian; and the rugged heroism of the Scandinavian, whose Norsemen ancestors, in their frail craft, skirted the rock bound bays and fiords of our northern coast long before Columbus dreamed of a southwest passage to India, or of a continent beyond the setting sun. These varied characteristics, blended into one, will produce a type of manhood different from and superior to the types of manhood in the past—a type in which Puritan and Cavalier, Yankee and Southern, Eastern man and Western pioneer shall be so harmoniously blended that the perfect result shall eliminate the weakness of its constituent elements, while their virtues and graces, their culture and strength shall be carefully and successfully preserved.

The inventive genius of the American people, stale and commonplace as an allusion to it may seem, furnishes another element in the development and progress of the epoch through which we are passing now. It is not the glorification of our ingenuity to which I refer, but to the multiplied power which results from the substitution of machinery for muscle, which is the first direct result of our mechanical invention and our scientific skill. One patent reaper, with a lad for its driver, sitting comfortably upon the elevated position from which he directs the movements of the span of horses before him, as it passes up and down the broad prairies of our western domain, cutting and gathering and binding its sheaves of golden wheat, is equal to the working force of a score of men with the cradle and scythe of even a single generation ago. The engine which draws its train of cars, freighted with life and merchandise, accomplishes more in a single journey than a regiment of horses and mules with their accompanying wagons and carts. And if we compute the total of our population in the future by an advancing standard anywhere near the realization of its probable facts, we shall see that the nation, which in a hundred years has increased from four millions to sixty, will in another century amount in force and in fact to more than a thousand million of men.

Not less surprising is the annihilation of time and space as the result of the same inventive spirit. When Washington traveled from Mount Vernon to New York for his inauguration, the journey occupied one

week. His successor to-day accomplishes the same journey comfortably within the space of a single night, and, if need be, without losing a single working hour. And when we calculate the manifold applications of our inventive skill to the exigencies of business, of effort and of life, it is no exaggeration to say that the youth of twenty years of age to-day, with the facilities which telegraph and telephone and steam engine and type-writer and electricity place at his disposal, is an older man, in experience, in ability and in working power, than the Methusalehs of the past.

In solving the problem of our nation's life, there will inevitably be the friction of local interests, which can only be reconciled by a comprehensive statesmanship and a wise and generous prudence. In assimilating the various foreign substances which enter into the composition of our body politic, there may be difficulties in the process of digestion which give pain to the interior life of the nation, but these are only the incidental inconvenience of the processes of its growth, and the final result will be the healthy form and fair complexion, the sturdy muscle and the delicate nerve, the brawny grasp and the sensitive touch of this youthful giant among the nations of the earth.

We have thus sketched, in brief and inadequate outlines, these three distinct periods in our nation's life, only to appreciate more fully the significance of the event we celebrate to-day. Standing at this distance from the historical fact, we are impressed, first of all, with the prophetic instinct and the statesmanlike wisdom which, constructing a constitution for thirteen infant colonies, has provided for the emergencies and needs of forty empires welded into one, in addition to the strain of an internal contest which, for magnitude and perseverance and courage, surpasses and eclipses the most romantic records of heroism in all the history of the past. And equally impressive and significant is the fact that when our infant nation looked for a man to be the pilot of the ship of State, now fully launched upon the stream of human history, one form rose above all others, and the minds and hearts of men turned with united thought toward him whose name was then dear to four millions of struggling freemen, but which is enshrined to-day in sixty millions of human hearts. The chief commander of the armies of the revolution proved himself as great in peace as he had been great in war. And, when he laid aside his sword and surrendered his commission, to retire to the shades of his quiet home upon the banks of the Potomac, it was his integrity, his patriotism, his unselfishness and his greatness as a citizen, which designated him as the first President of the nation which owed its very existence to his wisdom, his courage and his devotion to the principles of civil freedom. The hoarse cry of detraction which assailed him then has been lost amid the eulogies of history and the truer estimation of the man; and while the names of Napoleon and Hannibal and Alexander are fading from the memories of men, the name of Washington grows brighter in its lustre as the centuries roll on.

There were two incidental facts connected with the inauguration of Washington which deserve mention to-day.

The first was the fact that when Washington stood upon the portico of the old State House on Wall street, New York, in the very spot now occupied by his gigantic statue in bronze, in front of the Sub-Treasury building, there was no Bible at hand upon which he could take the oath of office. Immediately a messenger was sent to the old St. John's Masonic Lodge for the Bible there; and upon its sacred page Washington laid his hand when he took his solemn official oath and obligation. That venerable volume is preserved to-day with a tenderness and a reverence which is accorded to no other volume in the libraries of New York; and it is one connecting link between the event of that hour and the celebration in which we are engaged to-day.

The second incidental fact worthy of mention is, that when the first President assumed the responsibilities of his high office, he was not clad in the robes of royalty nor the insignia of empire, but in the simple garb of a gentleman of the period, his purple velvet continental coat, with knee breeches and buckles; and the only additional regalia he ever cared to add to his ordinary costume, aside from his military uniform, was the lambskin apron of a Master Mason, which makes him to-day the brother of our truest affection, as he is the hero of our profoundest esteem. His relationship to the Order has been questioned and denied, as indeed every fact of history has been in this age of contradiction and doubt; and a jealous ecclesiasticism which permits its adherents to have no secrets which itself cannot share, has manufactured a legendary fiction that Washington renounced alike his religion and his Masonry upon his death-bed. Such fables may pass current amid rural populations where the average intelligence of the masses never reaches a respectable standard, but they can only excite the scornful contempt of students of history and of thoughtful men. And Washington's loyal fidelity to the Masonic Order, of which we are proud to claim him as a brother, is as well established as the fact of his inauguration itself.

Other assemblies to-day, in the churches and temples of our land, commemorate his character as a Christian man, in his religious integrity, his unwavering belief in God, and his confidence in the power and efficacy of prayer. Still other assemblies, under municipal and social patronage, are celebrating his character as statesman and citizen and patriot in the majestic proportions and grandeur of his character. And we, as Masons, celebrate, with equal confidence, his character as a brother Mason, to whom we are allied, not merely by the profound historical respect and instructive patriotism with which we reverence his name, but also by the nearer bond of our mystic fraternal tie. The foundation which he laid was so plumb, so level and so square that it has not varied during the century that has passed away; the consummation of its mighty structure will be the grandest achievement of history; and its triumph will be the brightest page in the record of the political life of mankind.

The Rev. Orator was much applauded.

MUSIC—Red, White and Blue.

Rev. and R. W. Bro. Ludwig P. Heintz, being introduced, delivered the following address in German :

Most Worshipful Grand Master, Brethren of the Order, Ladies and Gentlemen :

Worthy brethren, with hearts exalted by gratitude and joy do we and our entire nation of fifty millions of souls, amongst whom there are at least five hundred thousand Freemasons and six millions of Germans, greet this day. Of how many battles and events, of what great epochs in the history of the world does it remind us. Is not all life a battle, and are we, as men of the great Fraternal tie, not constantly fighting and battling, equipped with the weapons taken from the arsenal of peace and humanity ?

The real welfare, the elevation of mankind, is the only and proper aim of Masonry ; its moral and material advancement, the purpose of our warfare.

“ Forward,” is the Freemason’s motto ! Never and never more indolently to stand still !

When courage and the power to work begin to fail, we gaze upon the full and beautifully opened blossoms of the past ; for Freemasonry has brought into full and powerful development many a great, noble and liberal thinker and worker, whose names and deeds illumine the past, while throwing a reflecting light far in advance of the distant future.

Yea, to the glory of Freemasonry and that of all mankind, be it said, the eighteenth century unrolled a heavenly constellation, upon which the names of men teem, who devoted their existence to the liberation of mankind and to its mental and spiritual welfare. Amongst them are to be found the most renowned writers, artists and politicians, the entire philosophical school, which moved and agitated Europe, and which, by words and thoughts, sought to destroy prejudice, fanaticism, despotism, bigotry and falsehood, and to unite mankind in one common bond of brotherly love.

If we conceive the purpose of this union, then we will readily understand why, a hundred years ago, such great minds as Helvetius, Franklin, Lalande, Voltaire, Lafayette, Mühlenberg, Warren, Wieland, Lessing, Herder, Goethe, etc., were working within its midst, producing delightful, lasting and truly intellectual results. Their spirit was the spirit of Freemasonry, and the spirit of Freemasonry was theirs. The lustre of their existence penetrated the darkness. Surrounded by their disciples, they stood as workers in the service of the true, the good and the beautiful ; stood within the sacred halls of a temple, the cornerstone of which was “ human rights ;” resting upon wisdom, its pillars were “ human dignity,” founded upon strength ; and its dome, “ philanthropy,” adorned by the beauty of virtue.

A new spirit pervaded the world ! They were men who occupied high places in all the sciences, or who played great roles upon the political fields.

To these latter ones belonged, first and foremost, he, *the hero in war, the wise in council, the noblest among the noble, the father of his country,*

GEORGE WASHINGTON.

Nothing is more interesting, nothing more ennobling to the mind and heart, than the contemplation of the life and deeds of such a man. The lesson speaks to the mind, but when the word becomes flesh, when the good, the noble and the great confront us in flesh and blood, when humanity, truth and justice, when love for fatherland, for liberty and mankind becomes personified, then the heart grows warm, our phantasy becomes animated, and we are carried along by the desire to emulate. Such a living word, the ideal of a great man and a true Mason, we find portrayed in

GEORGE WASHINGTON.

He has opened to our race a source of happiness, opened new paths upon which to ramble. He was the bearer of human civilization, a hero of the sword, a hero of self-denial, a hero of endurance, a hero of love ! Justly may we exclaim, with the poet :

“How beautiful is man !

“How glorious the world, which harbors such a citizen.”

Men like Washington form the true nobility of the nation. The Freemasons followed his banner, and took a lively participation in the battles which led to the liberation of the new world. Warren, their Grand Master, fell in the battle of Bunker Hill, in the moment of victory : the longer the war lasted, the more brilliant shone the noble unselfishness, the glorious patriotism of Washington.

At last the great work was completed; but when the war was ended, harmony and peace did not prevail in the different States; the government was at that time poor and weak, the different States jealous on account of pretended privileges, jealous amongst each other, distrustful of each other; the military spirit only was strong and prevailing, the army the only strong power in the land, the destiny of the latter resting in the hand of the former. Washington was its idol; upon the actions of this one man everything depended. The people in general lived yet in the habits, usages and traditions of a monarchical government, and but a few men, like Franklin, Jefferson, Mühlenberg, Adams, believed in the practicability of a government “by the people and for the people.”

A single word from Washington, and the royal title would have been conferred upon him by the army, which idolized him, hailed by the applause of the entire nation; but Washington remained true to his principles, and thus true to liberty. In an address to the officers of the army, he spoke these memorable words, which sealed the destiny of this country :

“Show,” said he, “utter scorn and contempt for the man who, for any possible reason, would try to destroy the liberty of our country.”

No great man of history ever spoke such words, no victorious general ever addressed thus an army, an army entirely devoted to him, and which showed its intention to increase the warrior's might and honor.

Greater than the victories of Trenton and Yorktown, was the victory Washington won over himself, over personal and selfish ambition. By this very action, he made himself the greatest man of history.

“ In word and deed onward proceeding
For human bliss and weal,
Through battle's fierceness bravely leading,
Saving with skill and zeal;
Inspired by noble feelings
A great aim he attained.
Wisely in all his dealings,
His passions he constrained :
Hail him, who when the fray is ended
As victor never swerves,
And who, by self-control unbended,
The laurel-wreath deserves.”

The declaration of independence was a great event, the noble deed of Washington, thus saving his country for a second time, surpassing it by far ; for had he not acted in this manner, America would have lost the rich blessing, for the preservation of which it sacrificed its own and dearest heart blood, and the Union, hardly brought to life, would have become dissolved, and a home tyranny might have taken the place of a foreign one.

The Constitutional Convention gave the people a general government, the so very difficult transactions being conducted by Washington himself, in a most quiet, resolute, clear, judicious, appropriate and decisive manner, which led to the desired result.

The union of the thirteen States was accomplished, the Constitution was adopted, and the thus united people, in the fullness of its gratitude and confidence, called by an unanimous voice the faithfully proven hero, George Washington, to its head, to be its President, upon which office he entered on the 30th of April, 1789.

Reluctantly did he leave the dear retirement of Mount Vernon, but he followed the honorable call in love for his country, thereby adding the key-stone to his great achievements.

How great was the people's jubilee during the voyage of the first elected president to New York ; from all quarters they came, to salute and greet him as the savior, the father of his nation ; triumphal arches were erected everywhere, and loud were the cannons thundering in celebration of the arrival of him who had freed the people from servitude and gained their liberty.

Thus the solemn installation of the first President of the United States took place and, inspired at the retrospect, we exclaim :

"Arise, a festive joyous day
 Shall every heart vibrate,
 A hundred years ago this day
 They crowned the hero great,
 Who by his word and deed
 And sword our country freed,
 Which now no king doth own,
 As free'st land is known,
 On hills and dales, near and remote,
 On ocean-waves unbounded,
 Its proud star-spangled banners float
 By freedom's breath surrounded ;
 Here Washington's full piety
 Did build the throne of liberty.
 May God's protective hand
 Shield thee, O blessed land ;
 Hail thee, Columbia ! "

The image of that great and noble man, who has performed such great deeds, arises before us ; in veneration and gratitude we look up to him who, in all his greatness, most modestly acknowledged that it is not man who has the power to summon, not man who can conjure the tempests, which convulse and shake the globe. Firm was his confidence in the supremacy of a moral principle in the economy of the universe wherein the powers of the mightiest men are but tools. This confidence made him strong and courageous, and endowed him with resoluteness, faithfulness and constancy.

Justice was his highest principle.

Faithfulness his greatest maxim. Pure of heart, truthful in word, careful in action, fearless in danger, and untiring in the zeal of performing good deeds, in liberating his people and making it happy, he displayed the noblest unselfishness and the most fervent love for his country.

Such were the sublime attributes of that Master of the Royal Art, of whom we, as Freemasons, may boast that he was one of us, and who proved to be wholly what he had been taught in that workshop, and acted accordingly under all circumstances of life. Pointing at him, we may exclaim :

" Behold, our Master ! "

Thus stands the man who, one hundred years ago, was inaugurated as the first President of our country—a model worthy of imitation for the young and the aged, and will stand as such as long as a human heart does beat on earth.

In Washington, we find all the conditions embodied, which finally led to the shaking off of the English yoke, and to the formation of our free, republican Union.

Casting, on this day of jubilee, a retrospect upon the space of time which now lies beyond us, what an immense admiration fills our breast !

One hundred years, since those commendable days, now sunk into the ocean of oblivion ; the small, frail Union, at that time the concern

of her friends, the scorn of her enemies, to-day, from within and from without, a proud, beautiful land of a free and self-conscious people, a grateful people, revering and honoring the memory of the man who gained its liberty and who founded its welfare.

With giant steps this country moved towards its completion ; rapidly its steadily growing resources were developed ; never was there known such a gigantic progress of any nation ; millions of men, coming from all parts of the world, landed on the shores of the new world, where they found free and happy homes, and it was with amazement that the true friends of humanity looked upon America as their only hope !

And we, do we not behold its blissful reactions upon the general conditions of Europe, striving for religious and political liberty ?

Although our institutions were subject to great and violent trials during the past century, we are standing to-day upon the threshold of a new and second glorious century, as firmly and confidently as the patriotic ancestors stood at the side of the immortal founder of the Republic, the first President, George Washington !

The elapse of the past century served to illumine the greatness of our country.

What country can compare with its progressing energy upon all the fields of life ?

Yes, justly do they call it in more than one respect,

"The land of the future,"

Constantly working, constantly purifying itself in all its elements ! Everything is in embryo ! America is a new volume of the great history of human development, and the twentieth century will no doubt form one of its most instructive and interesting chapters.

"Forward !" was, and "forward " shall remain the motto of our country ; and in order that it may be thus, let us, as disciples of the Royal Art, as citizens, as German Americans, assist in promoting its development !

This shall be the gratitude which we, as German Americans, have great cause to bestow, in honor of the founders of the Union, which has become the country of our adoption, and although it is not the land where we played the games of childhood, to which the beautiful recollections of youth yet link us, nevertheless we may call it our fatherland, being the land of our own free choice.

And most assuredly, the German Americans have proved faithful to their thus chosen home, faithful under all and every circumstance ; remembering his native home with piety and love, and while most heartily concerned in its fate, he tenders his devotion, faithfulness and love to the new fatherland, which even a Samoa cannot change.

How many are the thousands who have already fought and bled for liberty under Washington ! You have heard of DeKalb and Steuben ; you have also heard of the three brothers Hiester, the most intimate friends of Washington,—of Peter Mühlberg, whose character had a

great similarity to that of Washington, for he was warm-hearted, quiet, sensible and modest, at the same time also intrepid !

Washington oftentimes said of him : " If I cannot depend upon any one, I can depend upon Mühlenberg ! "

While others were doubting and considering, Mühlenberg preached from his pulpit the independence of the people, and when the war broke out, he quickly gathered a regiment consisting mostly of Germans.

As a major-general, he was constantly at the side of Washington and most active in his battles, commanding the attack upon Yorktown, and when it came to daring exploits, Mühlenberg and his Germans were always chosen, because they could confidently be relied upon. The soldiers venerated him as their friend and father, and later, while a member of Congress, his advice was gladly sought and followed. How great the influence upon Washington's efforts, how great a part in his victories and inauguration of the first President must have been the share of this German-American, the sage, hero and patriot, Mühlenberg ?

He was only one of the many thousand brave, patriotic German-Americans. Yes, the Germans have at all times fought the battles for American liberty, cleared the primeval forests and assisted in erecting the American cities, and we find them everywhere where new industries spring up and are brought to life. The development of this country has a great deal to thank the Germans for, and I do not say too much if I assert, that we find the German-Americans to be the best and truest Americans !

And as such, we have a great mission to fulfill, which is brought to a blissful issue upon the fields of family life, of school education and of religious progress, in all of which we Germans have proven to be great, and upon which the very welfare, power, prosperity and existence of a State depends, and which conduced towards the education, morality and progress of mankind. The realism, which is so predominant, must make room to more ideal condition, the idealistic disposition of German life adding no little towards the realization thereof. Combining the American speculative spirit, which takes advantage of the hour, with the German precaution and steadfastness, we will be justified to the belief that the Americans are bound to become the greatest nation on earth.

Like the benefactors of mankind, and above all, like Washington, who were mentally, morally and religiously freemen, thus should we pledge ourselves on this great Centennial day to promote, as much as we can, mental, moral and religious liberty, duration and progress.

Let us be watchful to preserve to this country its religious liberty, to bear testimony to our higher moral and religious views and principles, steadily increasing and courageously fighting against hypocrisy, sanctimony, fanaticism, untruth and violence, which try to deprive us of our inherent human rights and of our personal liberty. Let us insist upon toleration and religious liberty ; let us work against all the enemies of

personal liberty, against every effort to throw our country into the fetters of temperance and prohibitionary laws, which form the beginning of slavery and thralldom, the end of which cannot be foretold.

Never shall it become possible for our enemies to succeed in their malevolent and obscure labors to rob us of our personal liberty ! No, no, never !

We, as Germans, as citizens, as Freemasons, we will answer to the call, man for man !

Let us therefore do our duty in all its entirety ! We owe it to the honor of our native country, we owe it to the honor of our self-chosen fatherland, and we owe it to the memory of Washington !

No one knows what lies in the near future ! Be it bad, let it never be said, "the Germans or the Freemasons have caused it !"

Gratefully, with pride, with joy and enthusiasm, let us glorify this great Centennial, glorify the hero, the sage and the good man—praise him as the first in war, as the first in peace and the first in the heart of a mighty and grateful nation, to whom first, of all the other great and patriotic men of that period, we have to be thankful—praise him who gave his people all what a loving father can give to his children ! "Liberty, peace, happiness and prosperity." Praise him, the founder of the Union, the father of the Republic, the Freemason and brother—George Washington !

Although long ago removed from his terrestrial sphere of activity and usefulness, while his earthly remains are resting peacefully in mother earth, we join in saying : "Wherever a great man doth rest God is nigh ;" his spirit lives and works forever in the mighty and beautiful structure, in the excellent creation which he bequeathed to us. The sound of national joy, the triumphal halloos of a free and grateful people re-echo from the Atlantic to the Pacific coast, and the millions of human children pray :

"Ruler of the Universe ! preserve this noble structure erected by the sages and heroes, cemented with the blood of the very best ones of their time. We thank Thee for all the blessings of the past, and mayest Thou ordain it, that liberty, peace and prosperity be vouchsafed to our country and its people."

"For Freedom's beacon brilliantly
Shines far above the height,
Where Washington's sweet spirit-form
Our eyes greet with delight,
And loudly we exclaim full joy :
'Stand firm, be strong and true !'
To the star-spangled banner true
And to our blessed country too :
Columbia's noble sons, with those of Germania combine
To stand as watchmen firm and true at Freedom's holy shrine !"

(Translated by Bro. Sal. Marx.)

Wor. Brother Manuel Castillo on being introduced, delivered the following address in Spanish :

LADIES AND GENTLEMEN :—We positively well know that Masonry is universal and in consequence, it is clear that it is the most precious and inexhaustible shelter of all languages, for which reason I beg to address you in my native tongue.

Now, with the profound respect I owe to this very illustrious Grand Lodge, to our illustrious and worshipful Grand Master, to the venerable brothers present, and to your kind attention, I shall make a few remarks as orator of the respectable Spanish Lodge, Cervantes No. 5.

I have just been listening with great pleasure and true satisfaction to the brilliant discourses of the respected brethren, whose talent and eloquence have so highly co-operated in the adornment and splendor of this Masonic feast, in which the close union that binds us is fully displayed in cordial harmony and fraternity. Besides, they have abundantly demonstrated that this is a day, each anniversary of which is as great as it is imperishable, and in which all the civilized nations unite with the good Masons in rendering their tribute of admiration, respect and glory to the memory of the illustrious patriot, the eminent and wise Washington, the father of his country, that immortal being, that productive genius, at whose birth nature endowed with the most exalted and luminous conceptions, and whose pure, noble and generous soul knew so well how to rejoice in sacrificing all upon the altar of his country. His loyal heart was always filled with the highest sentiments of purity and charity. In joining us he showed that virtue, morality, profound faith and fraternity were rooted in him, and he brought with him in the Masonic temples the light of reason and of truth, the purity of soul and the thirst for universal welfare, through his inviolable principles of union and liberty under the radiance and magnificence of the Sun of Masonry.

There was no other ambition nor tendency in him except to liberate his beloved country from cruel oppression weighing upon it, and thus the immortal and unequalled hero achieved the conquest of precious and sweet liberty for his brothers, and stands for all future time an example and a lesson unto the Universe.

Heroes of the stamp of George Washington, my dear brethren, do not rest in the sepulchre of forgetfulness ; they live as angels of liberty with their tutelary wings forever extended and wide open over oppressed humanity, and they reside, tenderly cherished in the hearts of their brethren, for the growth, progress and glory of their country, and their names illuminate the most brilliant pages of history.

Applause.

MUSIC—Spanish hymn.

Wor. Brother Anatole A. Ker, on his introduction, spoke as follows in French :

Worshipful Grand Master and Brethren, Ladies and Gentlemen :

The Grand Lodges of this jurisdiction having selected me to represent them in the Centennial celebration of the inauguration of George Washington, it is with a profound sense of the distinguished honor which has been conferred upon me by my brethren that I appear before you as their spokesman to-night ; and before undertaking to acquit myself of the duties which their partiality devolves upon me, I desire to say to you that in accepting the office which they have assigned to me with so much courtesy and kindly feeling, I am none the less conscious of my unworthiness to meet its requirements. Those among you who are better acquainted with me know that I am as much of English as of French extraction, and you all know that it is not given to every one to speak French. Nevertheless, and notwithstanding my lack of confidence in my own ability to speak the language of Rousseau, of Voltaire, of Hugo, and of so many others whose names are enrolled upon the annals of French literature and philosophy, I cannot resist the pleasure of appearing before you as the chosen organ of my brethren, and as a faithful Mason I come to deposit my humble pebble among the glittering jewels which have been strewn before you.

On this day, one hundred years ago, a Freemason, amid the rejoicings of a whole people, was invested with the insignia and the powers of the chief magistracy of the Government of the United States. That Freemason deservedly bore the title of father of his country. We are assembled here to-day to commemorate that great event, which is of such great moment to civilization.

This day, the 30th of April, should be designated by a white pebble amongst us, as also should be that of the 14th of July amongst the French, which reflects so much honor upon the French nation.

The inauguration of George Washington, in his functions of President of these United States, recalls to our minds the high purposes, the greatness of soul and the Spartan virtues which characterized that great man.

He had but to yield to the almost unanimous desires of his people and they would have proclaimed him king and placed a golden crown upon his head. True Mason, however, as he was, he had too deep a love for liberty to accept so vain a title, and like Cincinnatus of old, he devoted himself to the welfare of his country, and turning his back upon every selfish motive, he gave to his people, to whom he was most ardently attached, that form of true democratic government of which we are so justly proud, even at the sacrifice of every personal ambition. What noble conduct, and what shining example for his fellow-citizens and for all posterity !

It is unnecessary here to recall to our memories all of those great events which have shed an imperishable lustre over our grand American revolution. At the bare mention of Lexington, and of Bunker Hill, we, the descendants of the patriots of 1776 and '77, feel our hearts swell within us with the most lively emotions of joy and pride. Quebec, too, where perished the immortal Montgomery, and Trenton and Princetown and Monmouth where Washington led in person the American host, awaken in our hearts and in our minds sentiments scarcely less pleasurable. The horrors of the winter at Valley Forge present to the mind a most vivid picture of human suffering and of almost superhuman courage, and when at last, after having followed the American armies throughout all their successes and reverses, and after having participated in all their vicissitudes, our attention rests at last upon Yorktown, where our great captain placed himself, for the last time, at the head of his army of veterans, aided and encouraged as were these last, on this occasion, by the presence of the French heroes, de Rochambeau and de Grasse, and their noble Frenchmen; where the French and American colors were blended together and seemed, in the moment of victory, to form one banner, where in fine the splendid results of the revolution were wrought, we can scarcely contain ourselves with exultation and pride. But there is in the history of that period a moment which is infinitely more grand than all this. The historian teaches us that after the capitulation of Yorktown, peace was signed at Paris, on the 3d of September, 1783. The British evacuated New York on the 25th of November following, and shortly thereafter Washington, the patriot, the father of his country and its savior, entered that city. It is at that moment that, after having taken an affectionate farewell of his troops, resisting so heroically and so modestly the temptations and the blandishments which beset him on all sides, he retired quietly to the solitude of Mount Vernon, followed by the plaudits and veneration of a whole people to whom he had secured that greatest of all human blessings—liberty, and like unto his great Roman prototype, he devoted himself to the humble pursuits of a country life. A distinguished orator, in referring to this episode in the life of George Washington, has said: “the annals of humanity have never presented, in the order of moral grandeur, a moment or a spectacle so sublime as this.”

It was but a few years after this that Washington was chosen by the suffrages of his people to fill the executive chair as first President of the United States, and his inauguration as such took place on the 30th of April, 1789. This inauguration, which crowned the choice which he had made for his people of a representative Democracy instead of a Government based upon the ideas which obtained in the Old World, showed how much he loved the American people, of whom he had become the idol, and his emphatic declaration only eight years later that he would not accept a second renomination to the office which he had filled so acceptably during that time, affords us but another illustration of

his sincere devotion to the great principles which underlie the fabric of our Government ; and it is not to be wondered at that his pure love of country, his generous self-abnegation, and his devotion to the best interests of his country in matters which were to influence and determine the political condition, not only of the people of his own times but of generations yet unborn, should have excited, in the minds of thinking and intelligent persons throughout the civilized world, the greatest admiration and respect for one whose love of liberty excluded every motive of mere personal advancement.

“ Where may the wearied eye repose
 When gazing on the great,
 Where neither guilty glory glows
 Nor despicable state ?
 Yes, one—the first, the last, the best,
 The Cincinnatus of the West,
 Whom envy dared not hate,
 Bequeathed the name of Washington
 To make man blush there was but one.”

Is it to be wondered at, that the glow of that fire of liberty which was burning so brightly in America, should have warmed the hearts of French Masons ? Scarcely had our Government been organized, when the people of France beheld the grandest spectacle recorded in the annals of her history. The States-General, convoked by the unfortunate King Louis XVI, assembled at Versailles on the 5th of May, 1789. This assemblage was but the prelude to that grand revolution which, however terrible it may have been in its immediate results, was so pregnant with untold blessings, not only for France, but for humanity itself. Can it be denied that this revolution was the work of the Freemasons of France ? The States-General were composed of three orders, the nobility, the clergy and the people, called the Third State, who from the most remote times had been accustomed to speak to the kings and to the nobility on their knees ; but in '89, this Third State or condition, composed of the elite of the middle classes, almost to a man, Masons felt their own importance in that assembly of the French nation, the most august which France had ever seen, and when the king appeared followed by the nobility and the clergy, and when all of these, imitating the example of the king, had covered themselves, the people, for the first time in the history of Europe, did as much. This fact, of itself, was the first impulsion which was given to that great popular upheaval which has for its first and grandest result, the abolition of monarchical government in France as well as those iniquitous class-privileges, which had up to that time made the noble the sole arbiter of the fate of his liege-man. All that took place thereafter, the closing of the meeting-hall, ordered by the king, the re-union of the assembly in the Tennis Court, the oath taken as to the inviolability of the members of the assembly and, in fine, the taking of the Bastille on the 14th of July, '89, were, after all, but the effects of the virility of the people evincing its

true power and covering itself in the presence of the king, of the nobility and of the clergy, in this first session of the States-General. That year, '89, is a very memorable one for the French people as well as for ourselves, for it was in that year that those great events occurred both here and there, whose culmination has insured to us the blessings of liberty; and we, my brother Masons, should feel no little pride in the contemplation of the aid which our predecessors gave towards the establishment of those great results which have followed upon the vindication of the grand principles of democracy, both in France and in America. Before '89, liberty was to the French people but an utopia; '89 has made it a reality, and thank God, the France of to-day proudly stands upon the pedestal upon which '89 had placed it.

It is always with an aching heart, that I, who am of French origin on the maternal side, read that part of the history of France which commences with 1804 and ends with 1870. We Americans have never had any other form of government but the present democracy; with France such has not always been the case, and after the proclamation of liberty by the French people, all of the nations of Europe still under the influence of the old ideas combined to crush the republic. What a grand spectacle now offers itself to the contemplation of the student of history; France, torn by internal dissensions, still a prey to those superstitious feelings which had made monarchy a possibility for so long a time within her borders, oppressed with an unreasonable fear of the new theories which had been discussed so calmly and so lucidly by Voltaire, by Rousseau, by Diderot, and by so many others of that glorious galaxy of apostles of freedom, beset upon every side by an alien foe, even under the very walls of Paris, wrested victory from the grasp of disaster, and when at last the people were confronted with the alternative of the empire under Bonaparte or subjection to a dynasty of kings forced upon them by a coalition of European monarchs, who amongst us can find fault with the choice which they made? Is it not an uncontrovertible fact, that at that supreme moment, the republic was a physical impossibility; and is it not equally true that the empire has paved the way to the republic? We must not for one moment harbor the belief that the people of France did not love liberty, and the choice which they made shows the more conclusively that whilst they would have preferred liberty, yet that the glory of France, even under Bonaparte, was infinitely dearer to them than aught else, and that under no circumstances would they submit to the yoke of the foreigner!

The empire under Bonaparte has redounded to the glory not only of that hero, but also to that of the entire French nation, and Bartelemy himself, a true son of France, and one of the most ardent republicans of his day, in singing the advent of the first empire, has said:

"D'un peuple de Brutus, la gloire le fit roi."

And truly, Bonaparte has left behind him monuments of his glory which are imperishable, and France justly venerates his memory as that

of a chieftain who has not only placed her at the head of nations by his sword, but to whom she is also indebted for benefactions which out-vie by their utility the glory of his victories.

Who can forget that it is to General Bonaparte that we owe the Civil Code, that wise and uniform system of legislation for the whole of France, which until its adoption had been a prey to so many disorders in the matter of the dispensation of justice. We, Louisianians, congratulate ourselves upon the fact, that we have had the good sense to adopt this master-piece, with slight changes and modifications rendered necessary only by a different condition of things. Can the people of France ever forget that it is to the Emperor Napoleon that they owe the Concordat, that wise measure which has contributed so greatly to the abolition of those differences and schisms which erstwhile had existed in the Church, as a most fertile source of disorder and trouble, and to restore to the French people that tranquility and that happiness which alone flows from a religious system which is well regulated and under proper control?

And are not those great works of general public utility which he authorized in France, such, for instance, as grand routes, public edifices, canals, etc., etc., still standing as lasting monuments of his energy and public spirit? And has not Paris, the seat of the modern arts, been made such through his solicitude for France? Is not the gallery of the Louvres filled with the most precious works of art, which are so many trophies of his military skill, and lasting monuments of his singular devotion to the glory of his country?

And can we, Americans, forget the fact that it was General Bonaparte who ordered at Paris the most imposing ceremonies on the occasion of the death of our beloved Washington?

Thank God, that France, to-day, after having passed through the most terrible ordeals, after having been subjected to the domination of the weakest and most capricious monarchs, has once again proclaimed the Republic; and those disasters which we have signalized, and those reigns which we have referred to, appear now like dim spots upon the great disc of the sun: these last can no more obscure the brilliancy of the glorious orb of day, than the others can tarnish the halo of glory and grandeur which encircles the figure of that beautiful land of France, the mother of heroes and of men of genius, and the home of purity and virtue.

It is an undeniable fact that the noble example of Washington was one of the great inspiring causes which led the French nation to proclaim the Republic, and that the fidelity with which the American people upheld, under the most trying circumstances, the grand principles of liberty which underlie our political system, was also one of the causes which led the French people to restore the Republic in 1870.

The noble conduct of our first President, his total self-abnegation, his Brutus-like virtue, have, beyond doubt, exercised a potent influence upon the education, not only of the American people, but of all other

civilized nations; the great deeds of good men belong to humanity. Those who read history, whether ancient or modern, never fail to attach themselves more particularly to certain great characters, whose virtues and enduring qualities of head and heart inspire mankind with peculiar veneration and respect. Washington was one of those favored mortals who could not fail to attain a very high place in the esteem and consideration of his fellow-citizens. There is no greater truism than that virtue is its own reward, and that the feeling that we have performed a meritorious act for no other reason than that it is just and proper that we should, gives us that satisfaction which never results from any other consideration.

This being admitted, the inauguration of Washington as the first President of a republic which he had founded, is one of those rare events which, unfortunately for the welfare of nations, are too seldom met with in history. Let us then unite in rendering thanks to that kind Providence which has vouchsafed to us our Washington, to whose heroic efforts we owe that perfect liberty of which we are all of us so proud, and which is the most precious inheritance which he could have left to his children.

The address was well received.

MUSIC—Marseillaise.

The president introduced Wor: Brother John Rocchi, who made the following address in Italian:

Most Worshipful Grand Master, Brethren, Ladies and Gentlemen:

We celebrate to-day the first centenary of the installation of George Washington as Chief Magistrate of the United States, which, one hundred years ago, was solemnized in New York with great pomp, and in the presence of a large and happy multitude, which had assembled there, coming from all parts of the Union, to crown the holy cause, to do honor to the pre-eminent citizen, the hero, the redeemer of his country and the victorious founder of her independence and liberty. The observance of this glorious and memorable day, which commemorates the birth of American liberty, is sacred to every one who loves this great country, redeemed through the heroism of the thirteen colonies.

This just and well merited reward, enthusiastically voted to Washington by his grateful fellow-citizens, was but a token of their appreciation of his enlightened patriotism, of the victories obtained by means of his glorious sword for many years upon the battle fields, against the armies of Great Britain, while in supreme command of the armies of his country.

That day was to commemorate the placing of the crown of laurels upon the corner-stone of that great edifice which to-day comprises that great Union of Sovereignties, now composed of forty-eight States, with

more than sixty million inhabitants, many of whom have come here from other parts of the globe, to enjoy the benefits, the advantages, the privileges of that independence, liberty and prosperity which is vainly sought in the old world, but which rules supreme upon this soil, favored by nature.

Washington was the first in war, the first in peace, the first in the hearts of his countrymen. He was the embodiment of simplicity in greatness. He was the greatest among good men and the best among great men.

His virtue was of a purity known only in by-gone times; he was a high-minded and noble man. And for this he earned the dearest and sweetest title and gift to which man can aspire on earth, that of "Father of his Country."

Present and future generations will, unto eternity, reverently do homage to his memory, which shall remain immortal and sacred.

Washington was born on the 22d of February, 1732, in Westmoreland county, Va., in the ancestral home, on the banks of the Potomac. He certainly was chosen by Divine Providence for the great mission, whereof he became the immortal hero in this new world. He was created by heaven to crush out tyranny, and to free this sacred soil of its devastating conquerors and oppressors. Possessed of a superior genius, he dedicated himself almost from boyhood, with passionate love, to the study of strategic science, whereof he was, later on, to give such great proof, by becoming the greatest captain of his time.

He dedicated his life, his sword, his studies, his prowess and will to rendering his country great and independent, by freeing the same from the foreign yoke.

He was continuously seeking the triumph of the people for whose liberty he had placed his life in jeopardy. He sought to revive upon American soil the greatness, the splendor, the liberty of Rome under Scipioæ. He reposed great confidence in the nation struggling for independence, believing the same entitled to self-government. His administration of public affairs, internally and with foreign countries, was equitable and prudent. He greatly encouraged commerce, agriculture and the industries of the country, thus increasing the revenues of the State and extinguishing the national debt, resulting from the war. Under the auspices of liberal laws, this great continent thereafter became the center of that immigration of European populations which to-day excites our wonder and makes very great this nation, and which offers a friendly asylum to the foreign patriots of the world, and especially of our dear Italy, who have been exiled from their native homes by despotic and tyrannical governments, on account of their love of country and liberty, governments which have been relegated to public execration by us, free citizens of this great Republic.

After having fulfilled his duties as President of the United States, for two consecutive terms, after having been the head, the hero of his

country's freedom, after having presided over the National Congress held in Philadelphia in 1787, which gave birth to the great Constitution which henceforth was to rule the destinies of this great people, upon a liberal but firm basis, what did he demand from the nation? what was to be his recompense for so many services? Did he ask for a crown? Did he seek reward from the treasury? No, he sought none of these—nor did he desire anything else.

And where, in the pages of history, shall we find the paragon of such example of magnanimity and modesty, and of so many virtues? There is none to be found, excepting, perhaps, in our own day, the hero Garibaldi. Alexander degraded himself by the selfish destruction of his race. Cæsar was enslaved by his unlimited power. Napoleon the Great sought to dominate the whole Universe. Washington, no less great among these great men, but honest, loyal and true to his country, after so many heroic deeds for the independence and liberty of his country, quietly retires from power, and as a plain, unassuming citizen, seeks rest in "Mount Vernon," his favorite abode, where, like another Cincinnatus, he ends his days, dedicating himself to agricultural pursuits, after having recommended his companions in arms to Congress, to the Nation, to God.

Washington, dying in the midst of glory, may be said to have had immortality as his sepulchre. His last wishes were the prosperity of the people he had loved so much. Calm and resigned, he passed away to his grave, conscious of having carried out his mission in the great drama which all nations struggling for liberty must enact, to attain independence.

And we, sons of that Italian soil which has always been the home of genius and refinement, may here proudly join this great people which hath hospitably received us, to assist in the celebration of this memorable anniversary, feeling, as we do, that if Washington is the father of this, our adopted country, an Italian, our Christopher Columbus, won the glory of discovering this world, whereof he too is the father, many millions of human beings having thereby been enlightened by civilization.

Washington was not only a brave soldier, a great patriot and exemplary citizen, he also was an ardent and zealous brother Mason; a warm friend of the Order, which he joined in Virginia at the age of twenty years, by becoming a member of Just and Perfect Lodge No. 4, of Fredericksburg.

The study, the example and doctrines of Freemasonry exercised great influence upon Washington, both in his private and public life. He had learned, after careful meditation and inquiry, that Freemasonry, which, like the first rays of the sun, had come from the East, was an eminently philosophical and philanthropic and charitable institution, greatly inclining to the political, religious and social emancipation of the people, and the moral, physical and intellectual development of man.

As a matter of fact, Masons seek, in Masonry, the triumph only of human progress, fraternity, equality and liberty among men. They affectionately dedicate themselves to acts of charity, to the study of universal morality, and to deeds of virtue.

Every man of honor who believes in all that is beautiful, sacred and religious, cannot help admiring the noble and sublime doctrines of Freemasonry, which teaches unto others the duties of being honest, of paternal, filial, fraternal and marital love and of good citizenship. Masonry is the oldest institution on earth. Masonry has conferred upon humanity immense and incalculable benefits. It is the light whose rays penetrate darkness, it is fraternal love in the full sense of the word. It is the philosophy of logic, of truth and justice. To-day Freemasonry hath spread throughout the world. It thrives under the protection of God himself, and of emperors, kings and princes, and all the men of good heart. It stretches its charitable hand to alleviate human suffering. It is the beacon light of civilization. It spreads its doctrines of human rights and liberty, the same which Christ himself vouchsafed to us on earth.

If all men created by the great Architect of the Universe, for their greater glory and benefit, would become Masons, the great problem of having on earth universal peace and happiness would at once be solved.

I am sure, venerable brethren, that I express the feelings which animate us all on this solemn occasion, when I say all honor and our perpetual gratitude to Washington, the Father of his Country, who was the founder, the promoter of this great and liberal nation, who was the heroic source of the greatness, the prosperity and the liberty and independence of the United States.

Much applause.

MUSIC—Royal March.

After the march, the Quartette Club and Frohsinn Society again occupied the front of the stage, and sang:

O ISIS AND OSIRIS.

O Genius of all beauty, come from on high !
Come on zephyr-wings, our songs to sanctify,
That joyously to heaven they may ascend,
From heart to heart their holy power extend,
And may our soul, Thy breath sublime,
Pervade, to rise above the World and Time.

Mankind unite, and thy sweet accords ever
May reconcile all those whom hatred sever !
The true man only is in bliss abounding,
In feelings pure and peacefully resounding.
From wild and worldly passions free—
Free, pure and chaste, the singer's heart must be.

Then the Rev. Grand Chaplain, R. W. Bro. H. C. Duncan, gave the benediction.

The band played Home, Sweet Home.

The audience was dismissed.

The procession was reformed, and the Grand Lodge and the Craft returned to the hall.

The Grand Lodge was called to order, the officers as before, except the Grand Secretary, whose place was filled by Rev. and Wor. Bro. W. K. Douglas.

The following resolutions were introduced and unanimously adopted:

Resolved, That the thanks of the Grand Lodge be and are hereby tendered to the orators for their orations and addresses. The Grand Secretary to request copies for publication.

Resolved, That thanks are hereby tendered to the Quartette Club and Frohsinn Society for the musical entertainment rendered.

Resolved, That thanks be tendered to Bro. Sal. Marx for the translation of songs from the German.

Resolved, That thanks be and are hereby tendered to Bro. David Bidwell, for the use of the St. Charles Theatre.

Resolved, That five thousand copies of the proceedings of the celebration be published in pamphlet form for distribution, etc.

After prayer by the W. Grand Chaplain, the Grand Master closed the M. W. Grand Lodge in Ample Form.

NOTE—At 6 P. M., the brethren, to the number of over two hundred, assembled at the banquet table, in the ball room.

The following were the standing

TOASTS.

1. THE PRESIDENT OF THE UNITED STATES,

"On whose brow shame is ashamed to sit,
For 'tis a throne where honor may be crowned,
Sole monarch of the universal earth."

No response.

2. THE MEMORY OF OUR ILLUSTRIOUS BROTHER, GEORGE WASHINGTON, THE FATHER OF HIS COUNTRY—OUR FIRST PRESIDENT.

"A life how useful to his country led!
How loved while living! how revered now dead!
Lisp! lisp his name, ye children yet unborn!
And with like deeds your own great name adorn."

No response.

3. OUR COUNTRY: THE FIRST OF ITS KIND—AN EXEMPLIFICATION OF MASONIC RULE OF ACTION—A GOVERNMENT OF THE PEOPLE, BY THE PEOPLE, AND FOR THE PEOPLE.

"Liberty! eternal spirit of the chainless mind."

"The foundation of our public morality must be laid deep in the public intelligence and virtue."

Response by Bro. LOUIS BUSH, Louisiana Lodge No. 102.

4. THE PRINCIPLES OF FREEMASONRY: FAITH IN GOD, LOVE FOR MAN—LIBERTY, GOVERNED BY LAW.

"Hewers of wood and carvers of stone came heavily laden, and reared a temple, and they builded better than they knew."

Response by P. G. Master JOS. P. HONOR.

5. OUR SISTER GRAND LODGE JURISDICTIONS—SUCH A SISTERHOOD CAN CONQUER THE WORLD.

"For Freedom's battle once begun,
Bequeathed by bleeding sire to son,
Though baffled oft, is ever won."

Response by P. G. Master, DAVID R. GRAHAM.

6. OUR BRETHREN—FREEMASONS, WHERESOEVER DISPERSED.

"Swing wide ye portals! For, lo, the stranger knocking at our gates is our brother."

Response by P. G. Master EDWIN MARKS.

7. THE MEMORY OF OUR DEPARTED BRETHREN.

"To live in hearts we leave behind, is not to die."

No response.

8. THE MASONIC VETERANS OF LOUISIANA.

"For the structure that we raise,
Time is with materials filled:
Our to-days and yesterdays
Are the blocks with which we build."

Response by P. G. Master SAMUEL MANNING TODD.

9. OUR PAST GRAND MASTERS.

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial;
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

Response by P. G. Master J. Q. A. FELLOWS.

10. SECRETARIAT OF THE GRAND LODGE.

"Men who their duties know
And knowing dare maintain."

Response by Grand Sec'y R. W. Bro. J. C. BATCHELOR, M. D.

11. THE PRESS.

"Mightiest of the mighty means
On which the arm of Progress leans—
Man's noblest mission to advance,
His woes assuage, his weal enhance,
His rights enforce, his wrongs redress—
Mightiest of the mighty, is the press."

Response by Bro. W. M. ROBINSON, Linn Wood Lodge No. 167.

12. WOMEN—OUR MOTHERS, SISTERS, SWEETHEARTS AND WIVES.

"O woman! dear woman! whose form and whose soul
Are the light and the life of each spell we pursue,
Whether sunned in the tropics or chilled at the pole,
If women be there, there is happiness too."

Response by W. Bro. GEO. SOULE, Quitman Lodge No. 76.

* * * * *

"Night's candles are out, and jocund day
Stands tip-toe on the misty mountain tops."

"Gentle lords, let's part
What needs more words?
Good night."

[L. S.]

James C. Batchelor, M.D.
Grand Secretary



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